

Phraseological Verbalization of The Concept “Woman” In English And Karakalpak Languages

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Abstract: This article analyzes the phraseological verbalization of the concept “woman” in English and Karakalpak languages from a linguocultural perspective. The study examines how phraseological units reflect cultural values, gender roles, social attitudes, and national worldviews related to women. Special attention is given to Karakalpak phraseological expressions and their semantic meanings, as well as their comparison with English equivalents. The research shows that phraseological units preserve cultural traditions, moral norms, and collective perceptions of women in both languages.

Keywords: Woman concept, phraseology, linguocultural analysis, Karakalpak language, English language, gender roles.

Introduction: Language reflects not only communication between people, but also the historical memory, cultural values, worldview, and social consciousness of a nation. In this regard, phraseological units occupy a special place because they preserve collective experiences, moral norms, traditions, and cultural stereotypes accumulated over centuries. Through phraseology, every nation expresses its attitude toward family, society, labor, gender roles, and interpersonal relations [5, 38]. One of the most significant cultural concepts represented in phraseological systems is the concept of “woman.” The image of women in language is deeply connected with motherhood, family stability, beauty, morality, wisdom, patience, and social responsibility. Therefore, the phraseological verbalization of the concept “woman” in English and Karakalpak languages demonstrates not only linguistic peculiarities but also ethnocultural differences and similarities between the two peoples.

In Karakalpak linguistic culture, the concept of woman is traditionally associated with motherhood, family honor, domestic harmony, and moral education.

Karakalpak phraseological units portray women primarily as mothers, daughters, wives, and keepers of the household. These phraseological expressions reveal the social expectations directed toward women and demonstrate how the community evaluates feminine behavior and character. For example, the phraseological unit “Ana sútin aqladı” literally means “She justified her mother’s milk.” This expression is used to describe a child who grows up honest, respectful, successful, and worthy of parental upbringing. The image of the mother in this phraseological unit symbolizes purity, sacrifice, and unconditional love. Consequently, motherhood is verbalized not merely as a biological function, but as a sacred moral institution. The phrase demonstrates the deep respect for mothers in Karakalpak society and emphasizes the importance of gratitude toward maternal care [3].

Another important phraseological expression is “Anasin kórip, qızın al,” which can be translated as “Choose a daughter after looking at her mother.” This unit reflects the traditional belief that a daughter’s character, manners, and moral values are shaped by

her mother's upbringing. In Karakalpak culture, the family is viewed as the primary educational environment, and the mother plays a central role in transmitting cultural norms and ethical behavior to future generations. Therefore, this phraseological unit verbalizes the concept of woman through continuity, inheritance of values, and intergenerational responsibility. Furthermore, the expression reflects the collectivist nature of Karakalpak society, where family reputation and social evaluation are highly important.

The phraseological unit "Tolgağı jetti" refers to a woman reaching the stage of childbirth. Although the expression appears simple, it contains significant cultural meaning. In traditional Karakalpak society, becoming a mother elevates the social status of a woman and symbolizes maturity, responsibility, and continuation of the family line. Thus, the phrase verbalizes not only physical motherhood but also emotional and social transformation. Childbirth is represented as a respected and meaningful event connected with family continuity and communal stability.

In addition, Karakalpak phraseology often reflects women's domestic and familial responsibilities. The expression "Shańarağın terbeti," literally meaning "She shook the family," symbolizes maintaining the household and preserving family unity. The word "shańaraq" in Turkic cultures refers to the upper circular part of the yurt and metaphorically represents home, family continuity, and spiritual unity. Consequently, the woman is verbalized as the protector of family stability and harmony. This phraseological unit emphasizes that the survival of traditions and the emotional atmosphere within the family largely depend on women.

The Karakalpak language also contains phraseological expressions related to marriage and social transitions in life. For example, "Uldı uyağa, qızdı qıyağa qondırdı" literally means "He settled the son in a nest and the daughter on a cliff." This expression refers to parents successfully marrying off their children and establishing them in life. The metaphorical image of the daughter being placed on a "cliff" reflects the emotional complexity of sending a daughter to another family after marriage. Here, the woman is represented as a bridge between families and generations. Such phraseological units demonstrate how marriage is

understood not only as an individual choice but also as a socially significant event involving family honor and continuity [4].

In English phraseology, the concept of woman is also richly represented, although it often reflects a different cultural orientation. English phraseological units frequently emphasize individuality, emotional influence, social stereotypes, and personal independence. Nevertheless, motherhood and family roles remain central themes. For example, the English proverb "The hand that rocks the cradle rules the world" highlights the enormous influence of mothers on society through child upbringing. Similar to the Karakalpak expression "Shańarağın terbeti," this phrase portrays women as the foundation of social stability and moral education. However, the English proverb places greater emphasis on indirect power and influence rather than domestic responsibility alone.

Another English expression, "Like mother, like daughter," closely resembles the Karakalpak phrase "Anasın kórip, qızın al." Both phraseological units express the idea that daughters inherit behavioral and moral characteristics from their mothers. Nevertheless, the English version is more neutral and descriptive, while the Karakalpak equivalent carries a stronger evaluative and social dimension. This difference reflects broader cultural distinctions between individualistic and collectivist societies [2, 128-130].

English phraseology also includes expressions that reveal historical gender stereotypes. For instance, the phrase "Old wives' tale" refers to a traditional belief or superstition lacking scientific evidence. In this expression, women are associated with irrationality, folklore, and emotional thinking. Such phraseological units illustrate how language can preserve patriarchal attitudes and stereotypical perceptions of female intelligence and credibility. Compared to Karakalpak phraseology, where women are more often verbalized positively through motherhood and family values, English phraseology demonstrates a wider range of both positive and negative representations [1, 105-114].

Moreover, English phraseological expressions sometimes portray women through beauty and emotional sensitivity. Expressions such as "A woman's touch" imply gentleness, care, and aesthetic

refinement, while “Hell hath no fury like a woman scorned” represents emotional intensity and revenge. These phraseological units reveal complex and sometimes contradictory attitudes toward women in English-speaking cultures. On the one hand, women are associated with kindness, elegance, and emotional warmth; on the other hand, they are portrayed as emotionally unpredictable or overly sensitive. Therefore, phraseological verbalization reflects not only admiration but also social anxieties and stereotypes concerning femininity.

Despite cultural differences, English and Karakalpak phraseological systems share several universal features in the representation of women. First, both languages highly value motherhood and associate women with child upbringing and moral education. Second, women are viewed as essential contributors to family stability and continuity. Third, both cultures recognize the influence of mothers on future generations. These similarities indicate the universal significance of women within human civilization regardless of linguistic or cultural boundaries.

However, the differences between the two linguistic systems are equally important. Karakalpak phraseology is more strongly connected with collective values, family honor, traditional morality, and social responsibilities. Women are often verbalized as guardians of cultural continuity and domestic harmony. English phraseology, by contrast, tends to emphasize individual emotions, personal traits, and psychological characteristics. Furthermore, English phraseological units more openly preserve ironic or critical stereotypes about women, whereas Karakalpak phraseology generally maintains a respectful and morally elevated image of femininity.

From a linguocultural perspective, phraseological units serve as valuable sources for understanding national mentality and cultural identity. Through the analysis of phraseological verbalization, it becomes possible to identify how societies construct gender roles and interpret feminine identity. In both English and Karakalpak languages, the concept of “woman” functions as a culturally loaded phenomenon connected with social expectations, ethical ideals, and historical experience. Phraseological expressions reveal that language is not neutral; rather, it actively participates in shaping and preserving cultural

perceptions of women.

CONCLUSION

In conclusion, the phraseological verbalization of the concept “woman” in English and Karakalpak languages demonstrates the close relationship between language, culture, and social consciousness. Karakalpak phraseology primarily presents women as mothers, educators, and protectors of family unity, while English phraseology offers a broader spectrum of representations including motherhood, individuality, emotionality, and social stereotypes. Nevertheless, both linguistic traditions recognize the central role of women in maintaining social continuity and cultural values. Therefore, phraseological units function not only as expressive linguistic devices but also as cultural documents preserving the worldview and historical experience of nations.

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